

Brethren Evangelist.

S. J. Harrison, Editor.

"Let us go on unto Perfection."

S. H. Bashor, Vice Editor.

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LETTERS FROM G. B. BRETHREN MINISTERS.

NEWTON, KANS. May 14th, 1894.

DEAR "BRETHREN EVANGELIST":—Owing to our financial circumstances we feel unable to renew our subscription to the "EVANGELIST" which I think run out with No. 17, hence, must ask you to stop it for the time.—The paper is very interesting to me. I am glad to see by it that there is so much zeal and energy shown by at least some of the members, and, I would say go on, and do all the good you can to the honor and glory of God and for the welfare of fallen humanity. I am only sorry that we cannot work together as one common or united Christian association; and whilst I know that there is much *chaff* among my own fraternity—yet, I also know, there is still more outside of it. We have all the Gospel liberty granted us we should ask for and none can debar us from living a true devoted Christian life. In fact, the church has never tried to take this liberty from us, only some of us that it did not grant enough of liberty—just as some children who cry and fret because their mother does not allow them to play with a pair of scissors, razor or the like. It is safest for us to work together under one common head, as too much liberty given by the Brotherhood will soon tend to Congregationalism and from that to Individualism—and from that to Evilism. Let us all work according to the rule of Christ, deny ourselves—take up our cross daily and follow after him is my prayer.

With well wishes I remain yours,
L. ANDES

REPLY.

Dear Brother Andes:—It affords us great pleasure to receive from the Conservative brethren letters like yours. Three years separation from your organization has not lessened love for any of you who have continued in love toward us. The only thing that has chilled our affections has been the stiff arm and the dark countenance which

some have given us because we saw proper to exercise the God given right of changing our church relation.

For all who believe that the councils of of the annual meeting are the voice of God, and to the best of their ability.

OBEY THEM,

we say, "stay where you are." To all who believe that God will judge the human family by the rules made by Annual Meeting, we do most emphatically declare, "you ought to remain where you are and contend earnestly for the rules as they fall from the lips of Annual Meeting."

But to all who believe that the "Gospel alone" "is the power of God unto salvation," and is the law by which God will judge men; who believe that the *badge* of discipleship is love for one another, and not a style of dress known as "the order," we say you are not where you belong. All such are Progressive brethren in principle whether they are in relation and practice or not, and we invite them to come over and fight the good battles of the Lord with "the sword of the spirit"—God's sling and pebbles unencumbered by either Saul or Goliath's armor of "the order." Notwithstanding the divided condition of your church on this question we are pleased to note that in education, literature and missions you are progressing. You are coming toward us perhaps as rapidly as possible without breaking to pieces. In this you have our sympathy. We bid you God-speed.

We too believe that we should work together as one body. Sectism is unadulterated carnality. There is a great sin somewhere or there would be no division. It is no use, however, to talk about "has-beens" nor "might-have-beens." What we do must be done in the living present. Let us now act so that others seeing

OUR

"good works" "may glorify" our "Father which art in heaven."

In regard to "individualism," which you think is bad, you evidently take what you have been taught without having compared it with God's word. The idea of God judging us in the aggregate, or as a church, is without any foundation whatever.

"EVERY MAN SHALL GIVE ACCOUNT OF HIMSELF"

according as *his* deeds have been. God speaks no words of approbation for obedience to anything except himself. "In vain do ye worship me teaching for doctrine the commandments of men." "I the Lord thy God am a jealous God.

For the church to make rules for its government reminds us of a large family of children, where the older ones thought the parent's rules were not rigorous enough on the youngest, weakest and most erring members of the family, and who therefore deliberately decide by a "three fourths majority vote" that they must all do certain things, and then certain other things they must not do, in which things the parents had left them the liberty of doing as they pleased. It is just as reasonable to believe, and more to be expected, that parents will hold their children to the rules made independent of, and without parental authority, than it is to believe that God will do so.

That is just the difference between the Brethren and the G. B. Brethren. The Brethren believe God's word is *binding*, every word of it, but they believe the

"THE LAW OF THE LORD IS PERFECT. converting the soul;" that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God

MAY BE PERFECT, THOROUGHLY FURNISHED unto all good works;" that they do not need any decisions of any ecclesiastical body to tell them how to be converted, nor how to live as Christians, nor what to do nor what not to do. "The word that

I HAVE SPOKEN

the same shall judge him in the last day." Nothing is more plainly revealed in the scriptures than that man is *individually* responsible for his conduct and relations. The idea of the church giving "liberty" is based on a supposed power which it does not and never did have. The church has no power to take from nor add to the privileges laid down in the "law of liberty."

The following letter from an other of your ministers agrees fully with our position. It was written as a private letter, therefore we withhold his name and identity.

THE LETTER.

"I have been a member of the G. B. church for over ten years, but now there is an estrangement existing. * * * the elders, or at least a majority of them, have formed of themselves a kind of Sanhedrim. They have no difficulty in passing upon all matters private or public, and I need not tell you that their decisions are final. It must cause the blessed Master pain and pity to witness from his lofty habitation among the worlds the grovelings of man. I long for the time when the church may be content to worship God—when such documents as A. M. decisions may be relegated to oblivion and when men may love and read the Bible as their guide, and sanctify its divine precepts to their souls. Yours for truth and Gospel."